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fat eaten successively. Some people smear cold lard on lean fried meat in order to improve the flavor. The large colon of the moose is cut open, scraped, washed, and then fried in lard. If lynx is eaten, it is generally boiled with a change of water. Berries are eaten raw and also cooked with sugar. Eggs are both fried and boiled.

Flour is generally prepared in the form of bannock, which is also known as baking powder bread, less often as yeast bread. In making bannock two tablespoonfuls of baking powder are added to two cups of flour with a half teaspoonful of salt (hunters usually carry flour already mixed with these ingredients for making bannock). Two tablespoonfuls of sugar are optional for the dough, as is a teaspoonful of cinnamon. One cup of water is added to the dry ingredients, and the mixture stirred with a spoon. The dough is then formed into a single round loaf, which is usually scored, or into individual round rolls, about two inches in diameter, and placed in a frying pan to fry in deep fat until brown on both sides. After both sides have browned, the bread is revolved on the edges until these are brown. Sometimes bannock is baked in a moderate amount of fat in a moderately hot oven, the loaf being basted with melted shortening before closing the oven. At an open fire bannock may be either fried or baked. In baking, the frying pan is set at an angle in front of a hot fire so that the heat is reflected on the dough, which has been spread with melted shortening. An even browning is assured by revolving the loaf as one part browns. Not until baking powder has been exhausted do people trouble to make yeast bread. The bread is baked in an oven or, if a stove lacks a baking compartment, in a straight kettle set on top of the stove and surrounded with hot rocks.

Special foods are not prepared for children. During the day they may ask for bannock and spread it with sugar, cooked berries or, when available, jam or butter. In summer a favorite with children is "ice cream," which they prepare from soap berries placed in a bowl and mashed with a wet spoon. Three parts of sugar are added to one part of berries and the mixture beaten until a thick froth appears. Children up to adolescence are also fond of fixing a mixture of dry milk and sugar added to a little water; the thick cream that results is eaten with a spoon. In winter "ice cream" is sometimes said to be made of powdered milk mixed with snow and sugar.

Throughout the year people eat three main meals a day, one upon arising, another toward the middle of the day, and one in the evening. If the family expects the return of one of its members late at night, tea and other food is often kept warm awaiting the person. In a cabin, meals are eaten from a table; in tents, food is eaten on the ground. Old Man reported that his present wife had to learn to eat from a table. For a long time she refused to do this but ate alone on the floor of the cabin while her husband and his children ate from the table. She still does all her sewing and other work on the floor, setting her sewing machine on an overturned box. A family always eats as a unit. Only on meat packing expeditions was sexual division of eating observed, the men and boys cooking their own food at their own fire, and women at another. Unless they are ill, people eat heartily rather than sparingly but without hurry or noise. The upper part of the body may be slightly bent toward the plate, but a person does not eat hunched over his food. Meals are accompanied by conversation and care is always taken not to waste food. Only inedible scraps are fed to dogs.

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842 177 Taking a three foot long piece of a bear's small intestine, she tied it around her abdomen next to the skin. This belt was worn for ten days. Although married for three years, Old Man reported, Mary has not yet produced a child. More direct methods of contraception are limited. The condom (locally called "French safe" or "safe") is not used as a contraceptive, its employment being mainly confined to protecting boys against venereal disease. One woman, who is married to a white trapper and has six children, reported having unsuccessfully used chemical suppositories purchased by mail in order to avoid pregnancy. Another childless woman, who has been married to a white trapper for six years, was reported to have advised washing vulvae and vagina with hot water following intercourse in order to control conception. The number of children a woman brings into the world is not a prestige point in Kaska society nor is barrenness a disgrace. These attitudes may therefore be regarded as supporting the desire of some women to avoid pregnancy. A family with many children is sometimes re-
843 ferred to as "tell ducks," because this species reproduces prolifically. There is also a belief that if a family has no more than seven children, then all will live. To have more, however, increases the danger that many will die. "Maybe true," Old Man remarked. "Look at River Joe. I had nine; pretty near all I lose." Too many pregnancies are also regarded as quickly aging women.

842 Old Man reported that among the Upper Liard Indians, children are always spaced two years apart, leaving a year between pregnancies. No evidence could be obtained that such spacing is deliberate. Systematic contraception and prolonged sexual avoidance of a woman following childbirth were both explicitly denied. "I know myself," Old Man insisted. "My wife like that. I never sleep alone. Every other summer baby start." The significantly high rate of summer conception, already pointed out,[8] was further corroborated by Old Man. Out of six children born to him, four were probably conceived in the period of June and early July. An explanation for the phenomenon may lie in the fact that the generally increased social stimulation of summertime in Lower Post, together with the greater privacy of tent living, and the opportunities for couples to retire to the privacy of the bush in this season, may provide greater opportunity for coitus and increase sexual stimulation more than life in the crowded winter cabins. In other words, the relatively greater frequency of summer conception is to be explained by the interaction of climatic and social factors.[9]

153 *Motor habits.* In general the Indians are relaxed in everything they do, never awkward, and exhibit few postural signs of tension. Many motor habits in connection with the performance of cultural activities have been described in other portions of this report and only certain general motor patterns, such as sitting, walking, hand preference, and handshaking remain to be discussed at this point.

516 In sitting on the ground, a man rests on his heels with his legs drawn under the buttocks, his knees apart. Often, especially outdoors in warm weather, men squat on the flat of their feet, the knees drawn up below the chin close to the body. In front of a campfire or stove and in a tent men generally recline, resting on one elbow, the legs outstretched. All three of these postures are avoided by women. A woman typically sits on her heels with her legs

[8] See above, p. 37.

[9] Compare Montagu, *Climate and Reproduction* (1939).

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drawn straight under her, the buttocks resting on her ankles and calves, her knees close together. In other words, she sits while kneeling. Often a woman kneels as she works, her buttocks only slightly resting on the calves of her legs, the knees close together. Young girls, especially if they wear slacks, often assume less conventional positions. In walking, both sexes maintain a relaxed, erect posture and do not slouch. They retain this erectness into old age, three men from fifty to seventy being observed who showed no slouch. People are predominantly right-handed and regard left-handedness as amusing. The common handshake lacks vigor, consisting of a limp clasping of hands.

Psychological Processes

Important organs for sensory perception include the nose, tongue, eyes, and ears. The length of the nose is believed to be correlated with an individual's olfactory acuity—the longer the organ, the more far-reaching the sense of smell. A fantastically long nose, the informant said laughingly, would enable a man to smell a moose while with only a short nasal passage a person is able to detect odors only a brief distance away. Taste is an ability of the tongue, related to the fact that this organ is covered by an extremely thin membrane. Taste is regarded as a guide to the edibility of food. Since the function of sight is transmitted by heredity, having many offspring will result in the diminution of this power in children, while the parents will also develop weak eyes. Such diminution of sensory power through reproduction is not a feature of other perceptual processes. Blindness may also appear as the result of an exclusive meat diet.

Emotions. The heart, operating in conjunction with the blood, is the center of emotion, particularly of such feelings as love and hate. The expression of these emotions, however, is mediated by the brain or thought—a noteworthy instance of Kaska thinking being quite in agreement with the latest psychological theories of emotion as a function of the viscera and the cerebral cortex. If a person's heart is "good," hate and violence are impossible for him, even in the face of malice or aggression. Apart from violent emotions like rage, fear, and, for women, pain and excitement, language is rarely used as an adjunct of affective expression.

Curiosity is strongly developed toward unusual features in the immediate environment. The people are intensely interested in any novelty introduced into the community; the ethnographer's glasses, pens, the army trucks, the flush toilet at the Watson Lake mission, purchases of neighbors—all were handled or examined with unrestrained curiosity. Sometimes curiosity prompts even nasal and oral reactions. One day Irene Wiley picked up a handful of fresh sawdust and smelled it. Following her, Anna Lang picked up a pinch and tasted it with the tip of her tongue. At Irene's suggestion, Anna also smelled it.

Fear in the face of a recognized danger is readily expressed by adults and children. Women are particularly prone to show fear, shying from strange dogs, horses, and automobiles and also expressing great dread of wolves. Men are not immune to this emotion. While Nitla and his brother, John, were helping the ethnographer erect a tent, they encountered some hornets from which they fled to a safe distance, at the same time showing manifest fear. In men excessive fear of wolves or fear of the bush is reluctantly expressed and when shown is combatted with ridicule. It is believed that intense chronic fear, or anxiety, may result in death. Old Man told a story of a white man who was very frightened of a